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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JANUARY 10, 1851.

NO. 22.

THE ESTABLISHED CHURCH AND THE ROMAN CATHOLICS.

(From Reynolds's Weekly Newspaper.)

There perhaps never was an occasion on which the working-classes displayed their wisdom, their integrity, and their sterling common sense, more completely than at the present instant, while the bigotry of the Prelacy is at war with the bigotry of Papacy. I am not now going to measure the respective excellence of creeds: I have no desire to rob Saint Peter of the keys to give them to Saint Paul. The gates of salvation may be in the custody of one saint, or of all: what seems irrefragably certain is that against no form of Christianity will they be closed. The Catholic has as much right to the free exercise of his worship as the Protestant: there are good and excellent men of both creeds—there are also the vilest of the vile professing either the one or the other. Neither sect is justified in denouncing or persecuting the other: nor should one assume to tolerate the other. Toleration itself is tyranny; because it is the assumption of a power on one side to grant the boon of free worship on the other—and no man nor set of men is justified in conceding as a favor that which is a positive right beyond all dispute.

What is all the present hubbub about?—a hubbub so scandalous, so disgraceful, so immitigably dishonoring to a civilised country! A few words will explain the whole matter. There is an Established Church in Great Britain and Ireland, sucking twelve millions annually from the vitals of the industrious classes in both islands. This Church is Protestant, and has many Archbishops and Bishops, who live like Princes, rank with Peers, and sit in the Upper House of Parliament. The revenue enjoyed by this Church is greater than the united revenues of all the other Church Establishments in Europe; and greater than even the whole State-revenue of Spain, which is the Catholic country *par excellence*. But in Great Britain and Ireland there are several millions of Catholics, who not only voluntarily support their own Church, but are compelled to contribute towards the maintenance of the Established Church, from the tenets of which they utterly dissent. They acknowledge the Pope as the spiritual head of their Church; and this Pope has thought it right to give them Archbishops and Bishops, for whose maintenance they are quite ready and willing to pay. It is true that they had prelates before: but their hierarchy is now, as it were, being remodelled; and, according to their notions, more suitable and appropriate titles are being bestowed upon their Archbishops and Bishops.

This is the "head and front" of the whole offending on the part of the Catholics. But the Archbishops and Bishops of the Established Church are raising the cry that Protestantism is in danger, and that the Pope menaces the entire country with conversion to Papacy. If such a peril did really exist, it would only show upon what a shallow foundation Protestantism rests: but that peril does not exist—no, not even in the minds of the hypocrites who proclaim it. They know full well that the intelligence of the masses and the rapid spread of Dissent are dealing death-blows at the colossal monopoly of the Established Church; and instead of crying out that "Protestantism is in danger," they should tell the truth and say, "Our revenues, our luxuries, our palaces, our privileges, and our peerages are in danger!"

But what a sad example of Christian meekness, love, and charity, do the clergy of the Established Church at present afford for the contemplation of the world! Here we have mitred prelates and black-robed clergymen denouncing the Catholics with a fiend-like malignity,—endeavoring to goad the people to madness by their violent harangues and diabolical fulminations,—and perhaps aiming at a "holy war" against that sect which dares to differ from themselves. No yelping bloodhounds ever exhibited a more savage ferocity, than that which really inspires the conduct of our clergy at the present moment: and I firmly believe that nothing would please them better than to hear that their insane denunciations had driven a few ignorant fanatics to offer violence to Cardinal Wiseman in London or Bishop Ullathorne at Birmingham. But this infamous attempt to get up a war of extermination against the Roman Catholics will not succeed: the working-classes have already shown the contempt and scorn with which they treat this quarrel between the British Prelacy and Romish Papacy;—and neither the agitation of desperate clergymen nor the jesuitical policy of Lord John Russell will succeed in diverting the minds of the masses from the one grand object—Political Reform.

I am utterly opposed to Archbishops and Bishops altogether, no matter of what denomination. I believe that spiritual Princes and Peers are no more required than temporal Princes and Peers. But I declare emphatically that if it be necessary for Protestants to have prelates, it is equally requisite for the

Catholics to have them; and if the Protestants have a Bishop of London, the Catholics have a right to have a Bishop of Westminster. The Catholic Bishop of Westminster cannot possibly exercise any control over the Protestants dwelling in that city: whereas the Protestant Bishop of London does exercise a control over the Catholics in his diocese, inasmuch as they are compelled to pay towards his maintenance, and he has a voice in making the laws which they are bound to obey.

Before the nation precipitates itself headlong into idle conjectures relative to the dangers of Papacy, let it pause to reflect upon the ills which it has sustained at the hands of Prelacy. Twelve millions annually are absorbed by the cormorant Established Churches of England and Ireland: and with one or two occasional exceptions, the Archbishops and Bishops sitting in the House of Peers have invariably proved the bitterest, most rancorous, and the most virulent enemies of the people. What a pretty specimen of prelacy is the Bishop of Exeter! Look at his conduct in the Gorham case—how utterly opposed to common sense, justice, and reason. Such a man in enlightened France would be looked upon as a sort of Punch playing tragedy: but in this unhappy country his character is invested with all imaginable sanctity. Prelacy is the curse of England: it is a formidable barrier to progress—it is intolerant and illiberal to a degree—and by its ostentation, pomp, luxury, and avarice, it sets a most pernicious example to the whole community. Our bloated Church is a bye-word and a scandal throughout Christendom: its very history is written in blood, and rendered awfully memorable by persecutions as vile as any that the Catholics ever practised: it has had its Inquisition—and now it wants its Holy War.

Reader, you are of course aware that in the Tower of London there are numerous implements and engines of torture; and it has been the fashion to ascribe these diabolical instruments to Catholic invention. Indeed, the opinion has been assiduously inculcated that they were manufactured by the Spaniards to use against the English Protestants, and were taken from the ships of the Armada by Lord Howard of Effingham. I must likewise observe in this place that Lord John Russell, in his speech at the Guildhall banquet on Lord Mayor's day, eulogised the "Protestant Queen Elizabeth," and ventured to hint that Victoria would not fail to adopt her as an example in defence of Protestantism. Heaven forbid that the present Sovereign should do any such thing! And now, by what I am going to record, I will give the reader a farther insight than he may already possess into the character of the present Prime Minister of England.

The implements of torture contained in the Tower, were not manufactured by the Spaniards: nor were they made by Catholics at all. They were the handiwork of Protestants—fabricated in England—and in the time of that very Queen Elizabeth whom Lord John Russell recommends as an example to Queen Victoria. For torture was used in England during the reign of that same precious Elizabeth, and by her own special command. If she defended Protestantism, it was by torturing the Catholics; and surely the British people cannot wish to behold Victoria adopting a similar course? Elizabeth had no more right to be styled "good Queen Bess," than she had to the distinction of "the Virgin Queen." She was a vile, merciless wretch—cruel as a Sovereign and profligate as a woman. A work recently published by Mr. Bentley of New Burlington Street, and containing the Despatches of Sir Christopher Hatton, her favorite Chancellor, proves incontestably that she intrigued criminally with that infamous statesman; and no man of common sense can doubt but that she was equally loose in her amours with Leicester and Essex. With regard to her cruelty, several warrants ordaining the infliction of the torture upon Catholics, and signed by her own hand, are preserved in the British Museum; and there is one, dated 1565, commanding the authorities "to put a Papist vagrant to the rack, in order that he may be made to declare *why he wandereth abroad without a home!*" Yet this is the lady who is praised for having given England merciful laws relative to the poor and vagrant, and whom Lord John Russell holds up as a pattern-defender of Protestantism, and as an example which (doubtless directed by his honest counsel) Queen Victoria is to follow!

The British Prelacy has therefore had its Inquisition in England. Under its influence, women have been burnt as witches; and the Archbishops and Bishops have notoriously been the most strenuous opponents to all emendations in our savage criminal laws. Now they are endeavoring to get up a crusade—a holy war—against the Catholic. Blood—blood: persecution—intolerance—bigotry;—these are the words which sum up the history and describe the policy of our British Prelacy from the time of Henry VIII. down to the present day. Will the working-classes,

then, manifest any sympathy towards the Archbishops and Bishops of the Established Church? No such thing. Let that Church fall with a crash—and the true religion of the Saviour will receive an enormous benefit.

But how did the Established Church become possessed of the lands, patronage, and enormous revenues which it now enjoys? By plundering the Catholics. The origin of the wealth of this Established Church embraces every feature of the most loathsome scoundrelism and abhorrent villany, as I will speedily prove. In Catholic times, suppose that a rich peer, knight, or gentleman experienced certain qualms of conscience on his death-bed: he confessed his sins to the priest, and in order to propitiate heaven, bequeathed broad lands or large revenues to some particular shrine, church, or monastery, on condition that masses should be said for his soul's repose on a particular day, every year, until the end of time. Other persons, having no crimes to answer for, but through purely charitable motives, assigned lands and monies to religious institutions on condition that donations were to be given at particular periods to the local poor, and that all way-farers were to be accommodated with a night's lodging and a good meal. By these means the Catholics obtained nine-tenths of the rich endowments belonging to their Church. But when Henry VIII. proclaimed Protestantism and suppressed the monasteries, the New Established Church took possession of all those Catholic Endowments. The lands and revenues bequeathed by deceased persons on *special conditions*, became the property of the Protestant Clergy, who of course did not fulfil those conditions. But either the terms of the original donors should have been complied with, or the lands and revenues bequeathed for the express purpose should have been restored to the donors' families, or have merged in the national property. The Church, however, is not in the habit of disgorging anything: neither has it done so in the present case. The wax-tapers are not lighted—the masses are not said—the donations to the poor are not given: but the lands and revenues are tenaciously clung to by the Established Church. This Church has consequently violated all the original compacts by virtue of which those lands and revenues were bequeathed: and the possession of its inordinate wealth is thus based on fraud the most flagrant—perfidy the most infamous—and robbery the most bare-faced.

Instead of an agitation being got up against the Catholics, it should arise against the Prelacy. Let the proud, arrogant, domineering, luxurious Prelacy be destroyed: let those Archbishops and Bishops—the Judas Iscariots of the Protestant Church—be dismitted. They seek to put down Sunday travelling, cheap railway-trains and steam-boat excursions, for the working-classes, while they roll along in their gorgeous chariots, attended by their powdered lacquies, to the gates of the temple on the Sabbath: they endeavor to suppress Sunday-trading, shut up the public-houses and the bakers' shops, and compel the poor man to go without his beer and his hot joint, while they sit down to a board groaning beneath dainties of all sorts and covered with wines of every exquisite description. The mitred impostors—the sacerdotal hypocrites! And they dare to cry that Protestantism is in danger, when it is their own flagitious conduct that desecrates the Christian creed and dishonors a Christian country. The dignitaries of the Established Church as much resemble the primitive Apostles, as darkness resembles light. These Right Reverend Fathers in God live in defiance of the morality of the very creed which they profess, and which declares it to be "easier for a cable to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." They out-herod all the most pampered Cardinals or bloated Abbots that ever belonged to the Romish hierarchy. The Pope and all his Court have not a revenue so large as the united incomes of the Archbishops and Bishops of our Established Church. The people of Great Britain and Ireland are annually robbed of twelve millions sterling to maintain this Church in its present proud, domineering, and voluptuous condition. How can it be wondered at, if tradesmen and farmers are all crying out that they cannot possibly endure the heavy pecuniary burthens fastened upon them?—how can it be wondered at, if the working classes are starving by millions, while those in Ireland are actually furnished out of existence? Where is the Christian sympathy, where the charity, where the benevolence of these prelates who take their thousands a-year, when they know that so many of their fellow creatures are perishing with want or dragging out a wretched existence in the accursed bastilles of the Poor Law?

Let the Church of England be reformed, before it dares to impugn the proceedings of the Catholics. We are in no danger from Papacy: but we are in immense danger from farther usurpations, graspings,

and encroachments on the part of the Protestant Prelacy. There is nothing to fear from the Pope: but there is everything to fear at the hands of our own Archbishops and Bishops. Puralism, simony, and nepotism, so strongly denounced by the early Fathers of the Church, are now flagrantly practised by our Clergy of the present day. Instead therefore of vociferating, "Down with the Catholics," let us exclaim, if religious agitation there must be, "Down with our Bench of Bishops!"

GEORGE W. M. REYNOLDS.

THE ANTI-CATHOLIC MOVEMENT IN ENGLAND.

(From the Tuam Herald.)

If we had no other evidence of the great strides made by Catholicity in England than the excitement manifested within the last three weeks in reference to the Hierarchy question, that alone would furnish ample proof. It is clear that the Protestant Clergy are beginning to feel serious apprehensions about the stability of the principles of the Reformation. Hence their anxiety to elicit demonstrations of popular violence, to contravene the victorious encroachments made upon their flocks by the ever-active energies of the Catholic Missionaries in England. Instead of a cool and dispassionate enquiry into the principles upon which Catholic rights are maintained, and the present Ecclesiastical arrangements are based, they find it a more convenient subterfuge to have recourse to ebullitions of brute force. They would reverse the progress of civilisation and of religious liberty by again setting up the gibbet, the rack, and the burning pile. They would, if they dared to express their true sentiments, desire to see the entire of the penal laws against Dissenters re-enacted in all their barbarous proportions. However, it is now too late to dream of such fantasies. A verdict of lunacy would be recorded by the civilised world against any member of the Legislature who would seriously attempt to propose a return to the obsolete forms of exclusion or other penal enactments against nine millions of her Majesty's subjects in these countries. As far as Ireland is concerned, we perceive that the leading organs of English opinion have the killing kindness to recognise our immunity from the danger of persecution. . . . One word in reference to the English Catholics themselves. Up to this time we suspect they were not fully aware that their strength lay in being united with the Catholic people of Ireland. It would be rather ungracious now, in the days of their peril, to recur to the cowardly stabs given to the freedom of Irish Catholicity by the Shrewsburies, the Beaumonts, and even, if reports be true, by some high English Ecclesiastical Dignitaries. We are not unmindful of the storms occasionally raised against the manly attempts of the conductors of the *Tablet* in their efforts to create a vigorous and cordial union between the English and those patriotic Catholics who always manifested an uncompromising attitude of defiance against the treacherous encroachments of a bigoted though covert system of proselytism. We trust that, warned by the contempt in which their isolated position has placed them, at the feet of a fanatical mob, they will begin to see that their only hope of keeping a firm footing is by making common cause with their poorer, but yet powerful, brethren in Ireland. Even in Cardinal Wiseman's Address to the English People, we perceive that he is beginning to feel the full force of the security to which we allude. It is not yet too late to enter with us in this country into such a bond, offensive and defensive, as will protect both parties from a recurrence of such attempts at checking the full development of Catholic principles, and their free and unfettered action in reference to such arrangements as may be thought necessary by the head of the Catholic Church.

AN ANTI-CATHOLIC BOOK-COLLECTOR.

(From the Shepherd of the Valley.)

A few years since, a member of the Academy of Sciences, and a Professor the *College de France*. Brutus Timoleon Libri, created a great sensation by the description he gave in the *Revue des Deux Mondes* of a book, in which, he said, were contained reports made to the General of the Jesuits by members of that body, on the character and circumstances of those who, in various parts of the world, had made them the depositories of their secrets. Every Catholic, worthy of the name, and every honest man capable of forming an independent opinion on the subject, knew that the pretended discovery was only one of the many artifices made use of by the enemies of religion to decry the Jesuits, and the Church itself; but this did not prevent M. Libri from becoming, in company with another Professor, M. Michelet, who, much about the same time, held up the confessional as incompatible with the family, immense-

ly unpopular with the infidels and their dupes. The real character of Libri is now before the public; the *Procureur General* of the *Cour d'Appel* at Paris, having lately made a report, by virtue of an order of the court, dated 12th April last, which contains the following facts, which we take from a condensed account of it in the *Propagateur Catholique*:—

In 1846, an anonymous communication was made to the *Procureur du Roi*, (King's Attorney General,) in which Libri was charged with having abstracted from public libraries in the south of France, and especially from that of Carpentras, valuable books, manuscripts, and autographs, worth from 3 to 400,000 francs. It was added, that for the purpose of avoiding detection, Libri had not only obliterated all signs by which they might be recognized, but had them privately conveyed to Italy, and bound in the Italian style, and then sent back to him, intending to sell them in England. One of these volumes had been bought by the British Museum for 6000 francs.

Enquiries were made, in a general way, of the authorities in the cities of Montpellier, Grenoble and Carpentras, whether the libraries of these cities had suffered any loss. Libri's name was not mentioned, nor was anything said of the charges made against him; his position in society and the esteem in which he was held by a certain class being the cause of their delicacy of investigation. These enquiries produced no result, and the matter was dropped.

A new denunciation was made to the *Procureur General* of the Court of Paris on the 12th of July, 1847, and was of such a nature as to demand more attention. The public library of Troyes was found to have lost valuable works. "They could only have been taken," said the Librarian, "by some of those cold and imposing visitors to the Library, whose social position inspires confidence, and who brought with them, if not the orders, at least the recommendations of persons in authority." We must here observe that Libri had procured an authorization from the Inspector-General of the Public Libraries, countersigned by the Minister of Public Instruction, by means of which he could visit every public library, and every part of every library. Libri was among the number of the visitors to the library of Troyes, which he had visited twice very particularly. An Aldine edition of Theocritus in 1495 had disappeared from the library of Carpentras, and was found among books sold by Libri in August, 1847. These facts were embodied in a report made to the Minister of Justice, and the President of the Council, immediately before the revolution of February, 1848.

On the 28th of February, Libri attended a meeting of the French Institute, of which he was a member. His colleagues being aware of his misdeeds, one of them presented him a note in the following terms:

"Sir: You are doubtless acquainted with the discovery which has been made of the judicial investigation regarding your visits to the public libraries. Take my advice and spare the new society the task which it dislikes. Come here no more."

Libri retired, and on that very day disappeared from his ordinary dwelling.

On the 20th of March a writ was issued against him. On the 22d his apartments were visited, and found abandoned. Some large articles of furniture remained, all were open, and contained some trifles which had been left there. In the fire places were observed the remains of a great quantity of burned paper. The library of Libri, containing about 20,000 volumes, had been hastily removed, and the most valuable works had been deposited in three different places, mentioned in the report. Eighteen boxes of books, on which an insurance for 25,000 francs had been entered, had been sent off to Havre, and were at the point of being shipped for London, when they were seized by a magistrate.

One of the employes of Libri, Crosnier, had taken to his house a box, and three packages containing autographs, and a large number of letters. He had received orders to burn all the papers, but he had put the autographs aside, and ceased to burn the letters when the public journals announced the accusation against Libri. Many stolen books were found with those who had purchased them from him, and some with those who had worked for him.

The library of Libri was once more re-established, in order to facilitate the judicial investigation as well as the recovery of property belonging to the public institutions. His correspondence, or as much of it as was left, was carefully examined; and experienced officials who had studied in the School of Charters were employed, under the sanction of the Minister of Public Instruction, to aid in unravelling this web of fraud.

The first result of this Institution was to establish the vast disproportion which was found to exist between the resources of the accused and the value of his literary acquisitions. He was discovered to have sold to Lord Ashburnham, in 1847, manuscripts for 200,000 francs; and in the same year to have sold printed books for the amount of 106,000. His library, according to his own acknowledgment, was worth 300,000, when the February revolution took place. Libri pretended to have received large sums of money from his mother; but it was evident from her letters to him that this was impossible.

While this enquiry was being made by the magistrate at Libri's house, various articles were found, more or less of a suspicious character, among which were iron forms for book-binding, after the antique model. It was also proved that persons had been employed by him, for two or three weeks at a time, effacing the stamps and other marks of books belonging to public libraries. Multiplied and ingenious expedients are stated in the report to have been employed by this industrious Book Collector for the purpose of rendering the identification of stolen boxes a matter all but impossible.

Libri we believe is in London; he does not seem to have appeared in public at Paris since the day when he was ignominiously, but most deservedly driven from the *Institute*.

So much for one of the enlighteners of modern times!

CATHOLIC INTELLIGENCE.

ENTHONEMENT OF THE CARDINAL ARCHBISHOP OF WESTMINSTER.

The ceremony so anxiously expected of the induction of the Cardinal Archbishop into his see took place yesterday morning at St. George's Cathedral, with all the splendor and effect that the character of the times admitted. His Eminence had certified to his clergy, a week previously, his intention to take possession of his See on the sixth instant, that day being the feast of his great patron, St. Nicholas, and though tickets of admission had been freely distributed by the priests of the cathedral, and the vast area of the church was densely crowded, the imposing ceremony passed off without seeming to elicit any feelings but those of awe and reverence from every one of the spectators. The priests, to the number of two hundred, assembled in the presbytery about half-past ten; the Cardinal arrived at an early hour and celebrated Mass, foregoing the distinction of driving in state to the door of his Cathedral, and being there received by his clergy, owing to the excited state of public feeling, and wishing to avoid the slightest danger of interfering with the public tranquility. About half-past eleven, the procession moved from the Sacristy. After the cross-bearer, supported by attendant acolytes, came the choristers in surplices, the Priests of the Archdiocese two and two, then the thurifer, the master of ceremonies, and finally the Priests of St. George's—the Rev. Mr. Dannel, Sub-deacon, the Rev. Mr. Cotter, Deacon, and the Rev. Dr. Doyle, as Celebrant Priest. As the officiating Priests moved in silence down the nave, the Cardinal Archbishop of Westminster came from the Sacristy, and moved down the south aisle to the west door, accompanied by the Rev. F. Searle (convert), and the Rev. G. Wenham (convert), as assistant deacons, and the Rev. Dr. Cox, as assistant presbyter. His Eminence was attired in the *cappa parva*—a crimson garment of great splendor, the flowing train of which was borne by two of his confidential friends. His baretto did not differ from that of the other priests, unless in its color, being of deep scarlet. On reaching the Western porch, his Eminence was met by the clergymen who had formed the procession down the centre aisle, with Dr. Doyle at their head, bearing the large cross. In reverence for the symbol which he carried, the priest did not make any obeisance to the Archbishop, but the latter genuflected to the sign of the redemption in the hands of Dr. Doyle. The cross was next delivered to a deacon, and the Archbishop then received the salutations of Dr. Doyle and the remainder of the clergy. The Archbishop had afterwards holy water presented to him, and was incensed from a thurible carried by an attendant priest. He was then clothed with the cope and mitre, and having assumed the crozier, advanced with the procession up the nave, under a linen canopy fringed with silk and gold, and hung with silver bells, which was upheld by eight converts. The organ, which, up to this hour, had played a soft monotonous, soothing air, suddenly pealed forth, in tones that rolled and echoed through every vaulted arch of the stupendous building, the triumphant notes of the antiphon *Ecce Sacerdos Magnus*, followed by the Hallelujah chorus from Beethoven's "Mount of Olives." The priests ranged off on either side of the aisle, and the Cardinal Archbishop, preceded by Mr. Bowyer, who now bore the archiepiscopal cross, advanced to the chapel of the Holy Sacrament, which stands on the left hand side of the chancel, opposite to that of the Holy Virgin. Here the Cardinal Archbishop remained for some moments, offering up devotions, at the conclusion of which the procession again fell into order, and entered through the screen into the chancel. The spectacle at this moment was one of extraordinary grandeur and interest. The feeble light of a dark December day, was scarcely able to penetrate the narrow, painted windows of the Gothic cathedral, whose long and lofty choir, with the congregation hushed in silent and wondering attention, were wrapped in a dim and gloomy twilight. The chancel, on the other hand, blazed with the lights of innumerable candles, which, reflected from the gold and silver vessels on the altar, and from the painted walls, and occasionally obscured by the clouds of incense arising from the censers of the priests, produced by the contrast an almost overpowering effect. Nor was the emotion of amazement and awe in any degree diminished when the eye turned from the chancel itself to those by whom it was occupied. There, on the foot pace before the high altar, stood the officiating priests, clad in the gorgeous robes prescribed by the ritual; the aunces, and the alb, typifying the purity of the holy office; the girdle, admonitory of the duties of readiness and chastity; the maniple, the badge of the present sorrows of the priest, and the pledge of his future guerdon; the stole, and the chausable, or outer vestment, the memento to priest and people of the passion and death of our Lord. On the right side of the altar sat the Archbishop on his throne, clothed in vestments that glittered in gold, and stretching forth his hands in token of benediction; while on the *subsellia*, extended along the floor of the chancel, sat the priests of the diocese, in their white garments, mingled with Oratorians, monks of the order of the Redemptorists, a few Jesuits, and a Capuchin monk of the Franciscan order, whose flowing beard, bald head, and coarse attire, attracted universal attention. After the Archbishop had received the obeisance of the clergy, admitting each

in succession to kiss his ring, he left his throne, and, advancing to the altar, sung the following prayer:—

"Omnipotens sempiterna Deus, qui facis mirabilia magna solus præterende super hunc famulum tuum et cunctas congregationes illi commissas spiritum gratiæ solutaris et ut in veritate tibi complacere perpetuum ei rorem tuæ benedictionis infunde, per Christum Dominum nostrum."

"Almighty and everlasting God, who alone workest great wonders, extend to this Thy servant, and all congregations committed to his care, the spirit of Thy healthful grace; and, that he may truly please Thee, pour upon him the perpetual dew of Thy blessing, through Jesus Christ our Lord."

The officiating priest then read the prayer for the patron Saint of the Church (St. George), and the same prayer having been repeated by the Archbishop, the High Mass was commenced in the usual form.—After the Gospel was sung, the Archbishop, attended by his assistant deacons, left the chancel, and, advancing to the pulpit, in full pontificals, the crozier in hand, addressed the congregation in the following terms:—

"Dearly beloved brethren—I would not detain you long in explaining the meaning and purpose of that sacred function which you have been this day attending. It is one so simple in its nature, so natural, so obvious, that it may be said not to be, strictly speaking, of an ecclesiastical character. It is only the employment of one of the more solemn forms which the Church also uses, an usual and most spontaneous mode of giving expression and solemnity to any public appointment. You are aware that in this State, and in every Commonwealth, those who receive any office or post require the public exercise of its functions, are not merely appointed thereto by the word of the Sovereign or of whomsoever else has the power of so appointing, but that there is also some public ceremony gone through, whereby they are said to be admitted or installed—that is, the public are informed and made acquainted with the fact that they now enter upon the actual exercise of this duty, and the present enjoyment of those prerogatives which they have been already fully possessed of. For, let it not be understood that when a bishop for the first time takes possession of the see or cathedral to which he has been appointed, that it is by virtue of that act that he becomes invested with the power, the dignity, and the prerogatives of his office. They must come from a superior source—they must be given by a competent authority, and the ceremony of installing him is only proclaiming to the clergy, to the flock, and to the world, that he has come to perform the duties of his office, and it is thus that it becomes my happiness this day to have taken possession of that seat—of dignity, indeed—but also of lawful responsibility, in which it has pleased the supreme head of the Church to place me. I will very briefly explain more perfectly the nature of this sacred function, when employed in the Church. From the very commencement, it has been usual to associate the idea of 'the episcopal seat,' as it is called in the Catholic ritual, with the exercise of episcopal jurisdiction, and the discharge of pontifical duties. When we descend into the very catacombs, we are delighted, though somewhat surprised, to find—as in the recent discoveries that have been made of late in the Tomb of the Martyr, and in one of the chapels which has been brought to view by the enlargement of the catacombs—we find, I say, employed a throne or seat facing the people, the sole purpose and meaning of which is, that he who sits there may instruct the humble disciples and followers of Christ, in that body of sublime Christian truth which has been entrusted to him; and no sooner had the Christians emerged from those hiding-places, and taken possession of the temples of the heathen, or built for themselves those magnificent basilicas, which remain as monuments of their piety and zeal, than they erected a seat of episcopal throne at the very extremity of the church, under the 'apse,' an ample, well-built throne, around which the presbyters sat, that so the stability of that seat might denote the permanency of the succession that was to ensue therein, and that the everlasting unity and sameness of doctrine might be fully and completely symbolised; and so well have these seats of the ancient Bishops preserved their character, that they still remain in the places in which they were occupied by the holy pontiffs, and the piety of the faithful has since engraved upon them the homilies which were there recited. Thus came the idea of the pontifical seat to be associated with the discharge of the great office of a Bishop, teaching sound doctrine to his flock, and the word came by degrees to be synonymous with his jurisdiction and authority. Hence the 'see' of a Bishop, which, in our language, is the same as a seat, acquired its meaning, as in Latin, in which language the throne of a Bishop and his diocese are expressed by the same word. So that to say that a Bishop has taken possession of his see of throne or chair, is the same as to say that he had taken possession of the entire diocese confided to his care. And in fact, my brethren, this connection of having the seat or chair, and having authority to teach, is so natural and obvious, that our blessed Redeemer was pleased to make use of it, and that in a manner that affords us great instruction; for when He reproves the conduct of the leaders of Israel, He says, 'The Scribes and Pharisees sat in Moses' seat; ye also, therefore, that they shall tell you to do, that do ye;' in other words, the fact of their being possessed of that seat has acquired for them the right to obedience whenever they impose religious commands, though our Saviour was obliged to add the caution that it was by their works they must be judged. Therefore, taking possession of this pontifical seat implies taking charge of those truths which the bishop has received, and which he is bound to transmit. Hence the constitution and erection of a new seat became an object of such veneration as to lead to the establishment of festivals to preserve its

memory. For as the Church preserved the memory of Antioch and Rome, having been founded by one and the same bishop; and as to this day the chair of St. Peter at Antioch, and the chair of St. Peter at Rome, are preserved, so their institution is solemnly observed by a yearly festival. The same may be said of other places; and St. Augustine tells us of one Church that solemnized the establishment of a neighboring see in a neighboring Church. Then when we have these two thus combined—when not only is the chair taken possession of this day in this Church, but when this has been done for the first time, when the first act of that new ecclesiastical jurisdiction is solemnly performed which the Holy Father is pleased to grant to his children in England, surely this should be a day of rejoicing and thanksgiving, not because any one individual has been raised to a dignity, and distinguished by an honor, which no one is more conscious than himself how little he deserves, but because God has restored a seat in which Catholic doctrine will be taught, and although the train of Catholic has not been altogether broken amongst us—although in their humbler ministrations God's pastors have inviolably preserved the unity of faith and principle—and although during three hundred years the connection of Catholics with their supreme head has been uninterrupted, yet surely we must feel that it is a privilege and an honor to be again set on the same footing on which our Catholic neighbors are, in which the bishop acts, not by any delegated authority, but in person holds the see where he has authority to teach. What are the consequences that flow from this? I feel that I have this day taken a solemn engagement before the altar of God—an engagement which cannot add strength to my previous convictions, but imparts more solemnity to them in the face of the people and the Church—an engagement not to pervert one tittle of the doctrine of the universal Catholic Church, but as I have received it so to hand it down to him who may be appointed my successor; so that I may be able to say with St. Paul, 'I have preserved the faith,' that I have not allowed you to be weakened or turned away, and that I have not failed in anything profitable towards the great work of your eternal salvation; that with all zeal and love I have kept together the sheep of God's pasture, and exerted myself to propagate His faith, to extend the tabernacle of His true religion amongst men, and to increase the sheepfold of the Son of God, so that it may take in others also. And now, brethren, enter into a compact with me, not to listen indeed to me more attentively than you have done, for of your docility I have no cause to complain, but that you will aid and support me by your prayers and supplications that God will please to confirm and strengthen this great work which He has begun; that it may not be shaken by any efforts of men, and that it may not be weakened by any imperfection in the instruments chosen to carry it out, but that, protected by the right hand of God, it may go on quietly and calmly in meek and patient bearing, but still in gradual extension and advancement, even to the end. Pray to God especially that He may preserve in your hearts that determination ever to be true to the doctrine and precepts of the Holy Church; endeavor by your words, but much more by your example, to convince mankind that your religion is one which teaches you to be submissive and obedient; nay, to be affectionately attached to those rulers and powers which God in His wisdom and goodness has placed over you; that religion makes you worthy and active members of everything good in society, attaching you to everything that is sound and valuable in every part of the constitution of the country; that it makes you friendly and charitable to your fellow-men, without distinction of creed, and that it makes you able to bear with misrepresentations, to be patient until God's appointed time for vindicating you. Show them that religion makes you good and virtuous members of every family with which you are connected, first of all in your own, and then with others with which you are brought into contact; that your religion calls upon you not merely to be holy, but to be good, to be virtuous, to be pious, and forgiving. This is the generous resolution which I ask you to make this day, and to pray to God that He will pour His blessing on both pastor and flock, that we may hope there will be a new race run, in which the goal will be soon for us all, and that, inasmuch as we shall each endeavor to practice the duties of religion, we may deserve that God will give to us one only reward—to the least lamb of the fold as well as to the shepherds—to be near Him, the prince of the shepherds, and to be fed with the inexhaustible bliss of His own eternal glory."

At the conclusion of the discourse, which was listened to with the most breathless attention, his Eminence returned to the entrance of the Chancel, and after intoning the confiteor, and pronouncing his blessing, seated himself on the footstool, while the Rev. D. Cox read aloud the Bull appointing his Eminence to the Archiepiscopal Diocese of Westminster. The High Mass was then proceeded with, at the conclusion of which his Eminence bestowed his solemn archiepiscopal blessing on both clergy and congregation. The Cardinal subsequently delivered an address to the clergy in the sacristy, and exhorted them to diligence in the discharge of their spiritual duties. His Eminence afterwards dined with twenty of the principal of the clergy, in the refectory of the Presbytery, and in the evening gave an entertainment to a large and distinguished company at the archiepiscopal palace in Golden Square.

On Sunday his Eminence made his first professed public appearance in St. George's. In the morning he sung Mass and preached, proclaiming the Jubilee. In the evening he preached the first of a series of three lectures on the Hierarchy, which he intends to continue at the evening service of the two remaining Sundays in Advent, and which are announced for immediate publication by Messrs. Richardson.

CONVERSIONS IN IRELAND.—We have heard that the sons of two legal dignitaries have gone over to the Church of Rome. The departure of one is certain—we are yet unaware whether the other has taken the final step. It is said confidently that an Irish earl and his lady have passed the Rubicon.—*Evening Post.*

Last week a gentleman of the name of Bastard, one of the largest landed proprietors in Devonshire, and a man of great consideration in his county, who obtained a double first-class at Oxford, was received into the Church, I believe by Dr. Newman. Mr. Oakeley also received one of "her Majesty's Clergy," but I have not been able to learn his name.—*London Correspondent of the Tablet.*

CONFIRMATION AND CONVERSION IN PROVIDENCE.—The Rt. Rev. Bernard O'Reilly, Bishop of Hartford, administered the Holy Sacrament of Confirmation to 658 children and adults, in St. Peter and St. Paul's Cathedral, Providence, on Sunday, the 22d instant. Among the postulants was General Tho's F. Carpenter, a distinguished citizen of Providence, of the genuine Puritan stock, who has recently been received into the Catholic Church there, and eight other converts.—*American Celt.*

FOREIGN INTELLIGENCE.

FRANCE.

The determination of the Conservative party in France, to avoid, for the present, every topic likely to lead to controversy, has produced a complete calm in the political world of Paris. The only notable event is the feast given at the Hotel de Ville on Tuesday, in commemoration of the second anniversary of the election of Louis Napoleon to the Presidency of the Republic. It is described as "the most magnificent feast that has been witnessed in the same spot for many years. From 6,000 to 7,000 persons were present."

In the Assembly M. Montalambert has read an immensely long report on the observance of the Sunday. He would have all work suspended on that day and on *fete* days. He said he fully expected to see the members of the Left oppose the proposition, and he was correct, as a running fire of ironical laughter, and disobliging remarks from the Mountain, accompanied the whole of the reading of the report. One member excited great laughter, by crying out at the close of a paragraph the response "Amen," with an exceedingly rich nasal twang. Eventually the report was ordered to be distributed.

The majority of the French Assembly dread a discussion on the Electoral Law. A committee was appointed a short time ago to consider a proposition for a revision of the law; they have now reported against reviving the subject. The number of electors, it is said, has been reduced from 9,618,000 to 6,811,000. The reduction principally affects the towns. There is still a division of opinion as to whether the law can be applied in the election of the President. Mr. Thiers claims that the government should be allowed to act as it may think proper according to its chance of success.

ITALY.

It is a curious fact that Italy seems in no way to care about the ecclesiastical excitement in England. Perhaps it is that Rome, who still considers the sun only six feet broad, also continues to look on us as a small barbarous island, situate in the remote ocean, in the midst of fogs and storms, and of so savage a race, that there is little hope of civilising or saving us. Certain it is, we find no traces of any excitement or feeling on the subject.

SPAIN.

It is said that the Spanish Carlists who have emigrated are intriguing to revive the civil war in Catalonia, and that their intention is to prepare an invasion for the ensuing spring. It appears that the Count de Montemolin is encouraging his defenders by all means in his power to undertake this new crusade. He has granted brevets to all his officers in foreign countries, which are signed by him as King of Spain and the Indies. The immigrant chiefs who maintain an active correspondence with the Pretender are, Cabrera, Elio, Gomez, Arroyo, Yturmande, Zavala, El Etudiante, the Curé d'Allo, Marsal, and Mones.

HESE-CASSEL.

The head-quarters of the Federal forces are now at Rotenburg. The inhabitants of that city have been treated with much cruelty. A proclamation has been issued, declaring the place in a state of siege, and threatening martial law if any opposition should be offered to the measures considered necessary—prohibiting arms or political emblems to be worn. The arms to be delivered up within twenty-four hours; all assembling in numbers is prohibited; the political unions dissolved; and newspapers to be distributed only upon special permission.

PRUSSIA AND AUSTRIA.

The terms of the convention at Olmitz have been published at Augsburg; they differ in no important particular from those of the Conference at Warsaw, "except," says the *Times*, "that Prussia has now consented to take a more active part in undoing her own work." With more delay, with more danger, and with some additional millions of cost, she is once more arrived at the point Count Brandenburg had reached on the 2nd of November. The reduction of the army has been decreed, and leave of absence is to be granted to the greater portion of the Landwehr of the second class. The Deputies have nearly all left Berlin for their respective localities.

The Dresden Free Conferences are to commence on the 18th. Count Alversleben has been chosen by the King to represent the interests of Prussia. It is asserted that the Count is by no means a fervid

champion of constitutional principles: great stress is laid on this fact, since the Berlin papers are impressed with an idea that at Dresden the liberal tendencies of the North will have to contend with the despotic leanings of the South. Bavaria and Wurtemberg have protested against the Olmutz settlement, but this will be of little avail.

A little Union is getting up in Hanover—a union of the "North German middle and petty States," for the purpose of acting in concert at the Conferences. Notes have been exchanged between Oldenburg, and Hanover, and the Hanse Towns, in furtherance of this plan, and to ensure that weight for the smaller States which they could not have if acting singly. Herr von Eisendecher, from Oldenburg, and Herr Duckwitz, from Bremen, have in consequence held several conferences with Herr von Munchhausen, the Minister for Foreign Affairs. The great point to be gained by this Union is apparently the entirety of their present system of customs.

A decree has been published in Austria, prohibiting the purchase and sale of copper ore. It appears that many persons were in the habit of accumulating large quantities of copper, for the purpose of providing in case a national bankruptcy should lead to a repudiation of the paper currency. The competition which ensued, and which raised the price of pure copper to 100 florins per hundred weight, proved an annoyance to the operations of the Ordnance department. Hence the decree.

A decree, ordaining the reduction of the army, has been published in the *Gazette*. It is stated that a similar decree reducing the Austrian army will appear in the *Vienna Gazette*.

IRISH INTELLIGENCE.

THE LIMERICK ELECTION.—The High Sheriff announced the gross state of the poll to be as follows:—Mr. Gould, 239; Captain Dickson, 199; Mr. Ryan, 128. The High Sheriff then declared Mr. Gould to be duly elected as a member for the county of Limerick.

THE HON. CECIL LAWLESS, M. P.—This gentleman has written to the Very Rev. Dr. Burke, Clonmel, to state that, should the Government attempt to pass any penal law, he will avail himself of all the forms of the House to obstruct progress.

THE FLAX MOVEMENT.—The annual meeting of the Society for the Promotion of the Growth of Flax in Ireland, was held at Belfast on Friday. Amongst those present were, the Earl of Erne, Earl of Roden, Lord Dufferin, Lord Jocelyn, the Lord Bishop of Down, Sir R. Bateson, Mr. Sharman Crawford, M.P., &c. The report gave a very favorable account of the proceedings and prospects of the society; after an expenditure of £1,300 in forwarding the objects of the society, in the proper growth and culture of the flax plant, they have a balance in hand of £365. The Lord Bishop of Down proposed, and Mr. Sharman Crawford seconded, a resolution of thanks to the Lord Lieutenant, for his Excellency's fostering care and unceasing activity to promote the objects of the society. Scotch mills and steeping concerns are about to be established in many places, and there is every prospect of a large breadth of flax being cultivated in most of the southern and western counties next year, which, if well managed and properly prepared for sale, must lead to a steady increase year after year, until the crop is grown on all suitable soils as a regular part of the farming rotation.

SUBMARINE TELEGRAPH.—It is stated that the British Electric Telegraph Company intend to commence operations for laying down a submarine line of communication between Scotland and the north-east coast of Ireland, first forming a line from Dublin to Belfast, and thence across the Channel, which is there narrow, and so very deep as to render it but little likely that the line could be disturbed by passing vessels, or any other contact.

REPEAL ASSOCIATION.—At the meeting of this Association on Monday, Mr. John O'Connell announced that the committee had come to the determination to add the word "Catholic" to the present name of the association, "until the intended persecution of Lord John Russell and the bigots of England was repelled." He announced the pecuniary aid as £9 19s 1d.

SALES AT DERRYNANE ABBEY.—The *Evening Packet* says:—"We regret very much that the distress which has overtaken the landlords of Ireland has at length found its way to the halls of the Liberator. At a sheriff's sale at Derrynane some time since, the whole of the splendid furniture and other household goods were sold for the sum of £364 3s 8d, and were bought in by the National Bank of Ireland. The goods were left there pending some contemplated arrangements, but they were again recently brought to the hammer by the sheriff. The purchase of the furniture by the National Bank has been impeached as fraudulent, and on application to the court, an issue was granted last week to try the fact by a jury. All the rest of the property will be sold as a matter of course. The prices at which the National Bank bought the furniture may be imagined from the fact, that the entire furniture, &c., of the Liberator's Room, state bed, &c., sold for £3 8s 6d."

The threatening county meetings in Ireland as a set-off agitation against the No-Popery movement in England would seem to have begun with a demonstration in Mayo county, at which a large number of Catholic gentry were present. Mr. Moore, M. P., for the county, presided; and Mr. O'Connell, the other M. P. for the county, moved the first resolution—namely, "That this meeting, representing the feelings of upwards of two hundred thousand Catholics in this county, view with surprise and indignation a late letter from Lord John Russell to the Bishop of Durham, in which he abuses his high station as First Minister of the Crown, fomenting religious animosities among her Majesty's subjects, and exciting against one portion of the inhabitants of the country the sectarian hate, the fanaticism, and the fury of the other."

Mr. Higgins said, he considered it now incumbent on all Catholic Members—especially those who prefer their religion to their party—to determine on some common course of action, for convincing Lord John Russell of the "mistake" he has made. The meeting resolved to present a memorial to the Queen, praying her to dismiss from her councils a Minister in whom the people of Ireland have no confidence, and whom they can no longer support with honor.

BOROUGH OF DUNGANNON.—This (Thursday) morning a handbill was circulated, containing an address to the electors from Lord Northland, expressive of his determination to resign at the commencement of the next session of Parliament. It is stated that the Hon. Stuart Knox will come forward as a candidate.—*Newry Telegraph.*

It is currently reported that Sir A. B. Brooke, Bart., M. P., will be raised to the Peerage; and that Colonel Cole, M. P. for Enniskillen, and Captain Archdall, M. P., will be the County Members to represent the new constituency in Parliament.—*Enniskillen Reporter.*

In pulling down the walls of the old St. John's Church, at Limerick, a few days ago, a large cannon ball was found imbedded in the mortar, which is considered to be a twenty-four pounder fired by Cromwell's army during the siege, as that was the precise spot against which he directed his main attack.

EXTRAORDINARY FLOOD.—One of the immense vats of the brewery belonging to the Messrs. Beamish, of Cork, containing 750 tierces of porter burst, on Thursday last, and the flood of beer carried away all before it, including a wall of great strength, and doing a large quantity of damage. The porter itself lost on the occasion was valued at £1,500.

INCENDIARISM IN THE COUNTY DOWN.—We regret to have to state that on the evening of Thursday week, about the hour of ten o'clock, two stacks of oats were fired at the residence of the Rev. James C. Gordon, of Delamont, within about three miles of this town. The fire was at length extinguished, but not until one of the stacks was entirely burned, and the second partially so. We are informed by an eye-witness that nothing could exceed the anxiety and exertions of the country people to endeavor to save all they could of the burning grain.—*Downpatrick Recorder.*

CALAMITY IN DUNDRUM BAY.—A correspondent writing from Newcastle, under date of Saturday, says:—"Another melancholy catastrophe to our unfortunate fishermen occurred here this day. A number of boats went out to fish, as usual, early in the morning, which was fine. In a very short time a violent storm arose, accompanied with a great swell in the sea, when, melancholy to relate, the last boat, when approaching the shore, was upset, and six poor fellows met a watery grave. One of them was observed to hold on in the boat for nearly half an hour, but no assistance was rendered, and he eventually sunk into the deep.—*Newry Examiner.*

MELANCHOLY REVERSE OF FORTUNE.—The *Evening Mail* has the following particulars in reference to the death, at New York, of Mrs. Bell Martin, daughter and heiress of the late Mr. Thomas Martin, M.P., of Ballinahinch Castle, in the county of Galway. The vast property known as the Connemara estates, to which the deceased lady succeeded, was one among the first brought into the Encumbered Estates Court, and has been for some months past advertised for sale by private contract:—"The vicissitudes of life have seldom produced a sadder or more rapid reverse than that by which the fortunes of this excellent lady were darkened and overthrown. Born to a noble inheritance which extended over a territory far exceeding the domain of many a reigning German prince, her name was known throughout the United Kingdom as that of 'the Irish heiress.' Five years ago her expectancy was considered to be equivalent, over and above all encumbrances and liabilities, to a yearly income of 5,000l. Before two years of the interval had elapsed she found herself at the head of her paternal estates, without a shilling that she could call her own. The failure of the potato crop, the famine and pestilence which followed, the scourging laws enacted and enforced by an ignorant Legislature to redress the calamity, and the claims of money-lenders, swept every inch of property from under her feet. Her hopes and her prospects were for ever blighted. Her projects for the improvement of the wild district over which she had reigned as a sort of native sovereign were at an end; and she went forth from the roof of her father's wanderer, without a home, and, as it would almost appear, without a friend. Never was hard fate less deserved; for her untiring and active benevolence had been devoted from her childhood to the comfort and relief of those who suffered, and her powerful and original mind was incessantly employed in devising means of moral and physical amelioration in the condition of the tenantry on her father's estates. She gave up her whole time to such pursuits, avoiding the haunts of fashion and those amusements which might be considered suitable to her age and place, that she might perform the various duties of physician, almoner, schoolmistress, and agricultural instructor. Her almost daily habit was to visit the poor and the sick in the remote recesses of that wild region, sometimes on foot—more frequently in her little boat, well provided with medicaments and food, which she impelled by the vigour of her own arm through the lakes which stretch along the foot of the mountains. How grievous it is to reflect that she should so soon have been driven across the ocean in search of a place to lay her head."

ENGLAND.

A PROTESTANT PROTEST.—The *Liverpool Journal* says, "Neither must we forget that some of the greatest men who have adorned humanity were Catholics—that Fenelon, a Catholic Priest, was all but perfect. It will not do to allege that these were not truly Catholic, because that would only prove that no religion is better than the Catholic religion—an admission not to be expected from any but sceptics. Two-thirds of the civilised world are attached to Rome. Their is nothing to be gained by stigmatising their belief: they will not alter it to please us; but we may make them angry. Like individuals, we cannot long resist the pressure of opinion around us; and it is impossible that the present No-Popery cry can increase the respect entertained for us abroad. It must injure our national character in the estimation of foreigners; for, owing to their better practice, they cannot understand our popular alarm, and will impute it to a defect in our civilization—accept it as an undoubted proof of our intolerance and bigotry. They have forgotten how to persecute, and learned to live in peace with people of different creeds. The Protestants of Saxony live under a Catholic Prince; Catholic Belgium has chosen a Protestant King. The last Minister of Louis Philippe was a Protestant statesman—such as he was—and Catholic Hungary, when it revolted, placed its cause in the hands of Protestant leaders. Exclusive bigotry lurks in the political institutions of Italy, but the people have shown the utmost tolerance. Throughout Austria and Germany, we hear of no religious feuds, except those provoked by infidelity; and even unbelief is permitted to labour unassailed, except

from a legitimate opposition. Great people—America—now closely allied to us, reproach us in a forcible example."

On the 17th September 121 ships, navigated by 1287 seamen, and with a registered tonnage of 29,699 tons, arrived in the port of London. Of these only fifteen were foreign vessels; the rest belonged to this country. They came from the east, west, north and south; and to trace their course, we should have to round the entire globe. Beginning at the north, they were from Archangel and St. Petersburg; from the Prussian ports, and from those of Hamburg. Holland, France, the Channel Islands, Portugal, Gibraltar; from five of the Mediterranean emporia; from the west and south coast of Africa; from the Indian presidencies and the Straits of Malacca; from Canton and Shanghai in China; from Mantilla in the eastern Archipelago; from Adelaide and Port Philip in Australia; from the coasts of South America, and nine of the English, Spanish, and Danish West India Islands; from New York and Boston; and from Halifax, Quebec, and Newfoundland.—It may be conceived that the cargoes of these ships formed a very miscellaneous assemblage of the treasures of commerce; among the more necessary articles were some 300,000 cwts. of sugar; not a very extraordinary quantity, since 7,090,000 cwts. were imported in the course of the year—an aggregate which paid nearly £4,000,000 sterling to the revenue. There were 16,000 chests of tea; an inconsiderable portion of the 53,000,000 lbs. imported during the year in 80 or 90 ships, and paying about £5,500,000 of duty. There were 7,400 packages of coffee, out of 63,000,000 lbs. for the year, presenting to the chancellor of the exchequer £640,000. Besides the more important articles, there was many of less moment—such as rice, cocoa, tapioca; upwards of 3000 sheep and other animals, 8000 packages of butter, 50,000 cheeses, and 90,000 eggs. The year's supply of the last, drawn chiefly from France, numbered nearly 98,000,000, and paid £36,760 duty.—Among articles of another description may be mentioned 4,458 bales of wool; the importations for the year being about 76,000,000 lbs., added to 100,000,000 of home growth. Elephant's teeth, hides, horns, tallow, wood and timber of all kinds, copper ore, zinc, cork, cod liver oil, and Peruvian bark, are a few of the other articles in this department. Among the more curious importations, are 1,250 tons of granite from Guernsey, 1000 bundles of whisks from Trieste, bones of animals collected from the plains of South America, their hoofs from Australia, and heaps of rags from Austria, Italy, Hungary, and Germany.—Some of the articles of luxury are silk, wine, rum, spices, anchovies, turtle, and pine apples; together with statuary marble and alabaster figures and ornaments. Tobacco should have a sentence of its own, since the yearly importation was 43,000,000 lbs.; the ruined and ill-used people of England spending upon the filthy indulgence between £4,000,000, and £5,000,000 of good money. Another item that may be worth mentioning is 219 packages of treasure, consisting of Spanish dollars or doubloons, Sycee silver from China, and rupees from Hindostan.—So much for the arrivals; but the warehousing of goods previously arrived forms an important part of the business of the day. We need not go into particulars, however, on this subject, since the articles are pretty nearly the same as those already enumerated—with the addition of fifty marble mortars, and 1075 slabs of tin. But the goods un-warehoused, or, technically speaking, "taken for consumption," give a good idea of the omnivorous appetite of London. Whale fins and sperm oil from the fisheries—corals, or silk handkerchiefs, indigo, camphor, shellac, lac, dye, saltpetre, hemp and jute, from India—quicksilver from Spain—isinglass and bristles from Russia—Iceland moss, honey, and leeches, from Hamburg—bees' wax from the coast of Africa, manna from Palermo, macaroni from Naples, sugar candy from Holland, lemon oil from Messina, 81,000 lbs. weight of currants from the Ionian Islands and 5760 bars of iron from Sweden—such are some of the articles that on this day were carried away in hundreds of groaning waggons, to disappear in the ever craving maw of the metropolis.—*Chambers.*

PORTRAIT OF LORD JOHN RUSSELL.—(From *John Bull*.)—A Protestant in London, and a Papist at Dublin—a "Puseyite" in Belgravia, and a Presbyterian at Crathie—a Christian at Chesham-place, and a quasi-Shylock in the City—a Gallio in the House, and a Julian Apostate in Downing-street—such is the chameleon of a man to whose safe keeping the honor and the principles of this great country are at present entrusted. Compared to him, Proteus is a pattern of simplicity, Tartuffe a specimen of guileless innocence. Surely, neither we nor our Queen—God bless her!—are sunk so low as to endure as the deputy-ruler of this great empire a mere trickster, an artful dodger, who utters swelling words of zeal for the purity of the faith in Protestant England, while he is ready to eat up every one of them in Priest-ridden Ireland. What meant Lord John by the "mummories of superstition?" by the "laborious endeavors now making to confine the intellect and enslave the soul?" In the depth of his self-abasement before the Irish Papist tail Lord John now says—or suffers his creatures and apologists to say for him—that he did not mean Popery, but only the imitation of Popery.—*Tablet.*

The *Cambrian* says, that a local preacher of the Primitive Methodist Society has been dismissed his circuit for conjuring! "the said conjuring consisting in practising Phrenology and Mesmerism—examining bumps at 'the low charge of a shilling each cranium,' placing the possessor of the aforesaid cranium into a state of coma, and then, we suppose, inciting him or her to various unmethodistic feats. After this, Spurzheim may be forgotten, and Gall and Combe hide their diminished heads, for the Methodists will 'have none o'nt.'"

SCOTLAND.

The Commission of the Church of Scotland have adopted indignant resolutions, moved by Mr. Hill, upon the Romish Invasion. Parenthetical assaults on the Free Church were made by Dr. Byce; and an attempt was made by Dr. Mackenzie to censure the Romanistic tendencies in the English Church, which was overruled on representations by Dr. Simpson and others of the "inexpediency" of such an interposition.

The Commission of the Free Church have done likewise. The resolutions were moved by Dr. Candlish with characteristic enforcements. He referred with contempt to the wishywashy opposition of Tractarians, as meant beguile the public; but confessed that he has great apprehensions of a large outbreak of Popery in a circle of individuals of the highest and most cultivated minds in Scotland.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3, McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 10, 1851.

PROTESTANT LIBERALITY.

The Rev. Charles O'Neill Pratt, curate of Christ's Church, Macclesfield, in his zeal for purity of religion, and in his character of a minister of the Gospel of peace, has, in a sermon delivered from the pulpit of Christ's Church, emphatically and expressly advised all Protestants not to employ Catholics, and especially Irish Catholics, as domestic servants, and, further, recommended them, if they have in their service such domestic servants, to turn them off immediately, the result of which is that female servants are being turned out of their places by hundreds, and that many other domestics, who have served their masters faithfully for years, have received notice to quit. Upon the above charitable and truly evangelical exhortation, the *Tablet* remarks:—

"A Minister thunders forth to his already enraged congregation a holy exhortation not to employ any Roman Catholic servants; or if they have any in their house, to dismiss them at once! This has been acted on in many instances. Protestant masters and mistresses have had the incredible hardness of heart to turn out of doors, to starvation or prostitution, poor, hard-working Catholic girls, whose only crime was their religion, who had served them faithfully up to the present moment, and whom thus to dismiss is probably to ruin for life. Do those masters and mistresses reflect on what they have done? They are well aware, in the first place, that the servants had done them no wrong—unless praying for them is wrong. They labored for them, for small wages, early and late, honestly and truly; and they are turned into the street, without warning, because they are Catholics.

"Of course, when a number of servants are turned out at once, it is not immediately easy to get them places. Months may elapse—especially now a clamor is raised—before these poor creatures, under such circumstances, could get hired. Catholic clarity, at all times, has a great many more distressed cases to attend to than it can by possibility meet. What, then, will be the consequence, O pious and gentle Protestant masters and mistresses, who, having cleared your houses of Catholic servants, are now smacking your lips at a well-filled board, or "thanking God" that you are Protestants? What will be the consequence? again we ask you. Why, the consequence will be, that many of those poor girls whom you have turned out, will, for some weeks, live in fear and trembling on the fast-dwindling store of shillings they have saved from the niggard wages you gave them; they will, for those few weeks, try day by day to get hired, unsuccessfully in most cases; then they will live a few weeks longer still, pawning their clothes, bit by bit, living in yet greater agony and distress of mind, because without a proper supply of clothes, of course they could not get hired in any case. Then at last, as we said before, they will either starve, or else take to bad courses, and be ruined body and soul. This is what you have done, Protestant masters and mistresses, and we don't envy you your reflections. Many of these poor girls were strangers too, not knowing, perhaps, so much as to find their way about the city into which they are suddenly turned out. Such cases are enough to make the generous heart

bleed. But the Pope had made the Vicars-Apostolic Bishops, and, after that, of course what right had the helpless portion of the Catholic body to common justice?"

Great joy now in Exeter Hall. Protestantism is safe, the principles of the glorious Reformation are no more in danger. No more need evangelical men go mourning about the streets. The cause for which a Cranmer died, and a Titus Oates was whipped, is again triumphant. The regal fiat has gone forth, and our most gracious sovereign lady the Queen has been most graciously pleased to promise that Protestantism shall be—throwing her royal ægis, or rather petticoat, over the decrepid little monster, she has expressed her firm determination to uphold the "pure and spiritual worship of the Protestant faith." What a comfortable assurance! The Queen is for Protestantism, what matter now who may be against it? But it may be asked what is the Protestant faith, which her Majesty has thus determined to uphold? Has Protestantism, then, really got a faith? If so, we should much like to know what the said faith is. Is the faith of the Church of England thereby designated? and if so, is it the faith as held by the Bishop of Exeter, or by the Archbishop of Canterbury; by the Rev. Mr. Bennett, or by the Rev. Mr. Gorham? Is it contained in the confession of faith of Westminster, or in the thirty-nine articles and the three creeds? Is it to be found in the catechism of the Church of England, or in that of Racovia? Who can tell, who will undertake to pronounce what the Protestant faith really is? We know what it is not, we know what Protestants deny; but who is the wise man that shall declare unto us, what it is that they all agree in believing? It is not, certainly, in the Trinity, the Divinity of Christ, the personality of the Holy Ghost, or the Vicarious Atonement. All these articles are denied by a body, which, if not the most numerous, yet, certainly, for great names,—Milton, Newton, Locke,—is the most important amongst Protestant denominations. Still, in spite of the uncertainty as to what this faith may be, which the Queen has pledged herself to uphold, the expression of her royal intentions seems to have diffused a very general satisfaction. Like the old lady who wept tears of joy over those comfortable words, Mesopotamia, Cappadocia, and Phrygia, words of great promise to her ear because she attached no definite meaning to them, so are the dwellers in London, Edinburgh, and Dublin, said to rejoice exceedingly over the gracious words which have fallen from the lips of the Queen. Something very terrible is meant thereby against the Man of Sin. Some recommend that he should be compelled to tolerate Puritanical meeting-houses in Rome, over against the Vatican, and assist at the laying of the corner stone of a Conventicle within the shadow of St. Peter's. Why, it is asked, why should Catholic Bishops be allowed in England, and Protestant proselytism be excluded from Rome? The answer is very simple. The Catholic Church is infallible—infalibly certain that she is right, and that those who protest against her are wrong. Protestantism claims not to be infallible, and therefore cannot be infalibly certain that the doctrines which it teaches are true. To the first, toleration such as is demanded would be an avowal of fallibility, and therefore a concession of the whole point at issue betwixt Catholicity and Protestantism; whilst on the other hand, toleration is the duty of Protestantism, which, as not claiming infallibility, avows that it may be in error, and has, therefore, no right to exclude the teaching of doctrines which it cannot be certain are false. When Protestantism can claim infallibility, then, but not till then, will it have the right to refuse admission to the teaching of any other religious system. But the Pope cannot tolerate the introduction of Protestantism within his dominions without failing in his duty towards God, without failing in his duty to the flock over whom he has been set as a shepherd, without acknowledging that Protestants may be right, and that, therefore, the Catholic Church is fallible, and, therefore, must be wrong.

The Rev. Mr. Bennett, of St. Barnabas, Pimlico, has, like an honest man, resigned, preferring to obey the dictates of his conscience rather than the noisy clamor of a senseless mob. A correspondence betwixt the rev. gentleman and the Protestant Bishop of London, has taken place, in which the time-serving prelate cuts a very unenviable figure. Three other curates have also resigned. Upon the whole, the anti-Catholic excitement is diminishing. People begin to be ashamed of having made such fools of themselves. As to penal laws, it is not likely that Government will dare to introduce, and if passed, it is certain that no Catholic will obey them.

The Duke of Norfolk, the same wiseacre who formerly proposed relieving the hunger of the paupers

of England, by feeding them on curry-powders, has written to Lord Beaumont, approving of the latter's letter.

It is rumored that a considerable number of those clergymen of the Church of England, who are distinguished by the name of Puseyites, or Tractarians, intend seceding from the Establishment, and setting up a new religion of their own, under the appellation of the "Primitive Church of England." Upon this project, the *Morning Advertiser* has the following remarks:—

"Some of the parties to whom we refer have conscientious scruples against recognising the supremacy of the Pope; others cannot bring their minds to acquiesce in the propriety of worshipping the Virgin Mary; while others consider the doctrine of priestly celibacy as altogether unwarranted by Scripture. Besides, several of the Puseyite Clergy, who, it is believed, are on the eve of following Mr. Bennett, are married men, and consequently were they to join the Church of Rome they would at once be divested of their clerical importance, and be reduced to the humiliating necessity of submitting to be lost amidst the host of undistinguished laymen. The New Church of England will be, it is said, based on the principle of recognising the right of every clergyman within its pale to practice whatever ritual he may prefer; the understanding, however, being that the ritual, as well as the doctrines, will be essentially Romish. It is understood that ample funds for erecting new churches, and carrying on public worship in them, will be at the disposal of the leaders of this embryo new sect."

A change in the Liturgies, and Rubrics, of the Church of England, is also in contemplation. Should this plan be carried into effect, the degradation of the Establishment will be complete; as it will be tantamount to an avowal that whatever the Liturgy may be after alteration, it was erroneous before. Truth alone is immutable.

A Discourse has been lately delivered by the Rev. Mr. Wilkes, in which that gentleman tries to make it appear that the peace and welfare of Canada are endangered by the existence of the Catholic religion, or what he calls Romanism. It is not our purpose to follow the learned gentleman through all the calumnies and misrepresentations which he brings forward against our Holy Religion. We merely intend to call upon him to give the authorities for certain of his statements, and to make him a generous offer, one which, as a member of a society for the express purpose of making converts to Protestantism, he ought most cheerfully to accept. In the first place, we ask him what authority he has for stating that Catholic writers have used towards the Pope the following expressions—"Our Lord God the Pope"—"Dominus Deus Noster Papa;" and again—"The Pope doeth whatsoever he listeth, even things unlawful, and is more than God." Will Mr. Wilkes be kind enough to tell us where, and in whose writings, these passages occur? We do not say that they were never made use of, but we do not, and will not, believe that they do occur in the writings of any Catholic theologian, until we have seen them. The burden of proof rests with Mr. Wilkes, who openly asserts that they do occur. Now for our offer. Amongst the enormities of which the Catholic Church is guilty, in the opinion of Mr. Wilkes, the doctrine that the whole of saving truth, that is, of God's Revelation to man, is not contained in the inspired writings, holds a prominent place. But, if Mr. Wilkes finds fault with this doctrine of the Church, it must be because he is infalibly certain that the said writings do contain the whole of what is necessary to salvation, that is, the whole of what God has revealed; for as God does nothing without a reason, all that He has revealed must be necessary to salvation. Now, we offer to Mr. Wilkes, to become a Protestant of any denomination he may please to appoint, to accept him as our Pope, nay, to bring over hundreds of Catholics with us, if he can only prove two things—first, that he is in possession of all the writings which the Holy Spirit of God has inspired,—secondly, that such writings do contain all that is necessary to salvation, that is, all that God has revealed to man. It is needless to say, that according to Protestant principles, these two dogmas must be proved from the Bible, and the Bible alone. This is a fair offer, and a refusal on the part of the Rev. Mr. Wilkes to accept it, can proceed only from one of two causes—inability or indifference: if from the latter, then surely the rev. gentleman must be a very lukewarm member of the F. C. M. Society, and not quite so strongly actuated by the desire of saving souls as he would have us believe; and if from the former, that is, from inability to prove the fundamental dogmas of Protestantism, why, then, he must admit that that system itself rests upon a rotten foundation. At all events, we have pointed out to the Secretary of the F. C. M. Society a very cheap and effective way of making converts, and of upsetting the whole fabric of Popery.

We are sorry to see that the *Church*, the organ of the Church of England at Toronto, cannot refrain

from personal allusions to Mgr. Charbonnell.—Speaking of his Lordship, the writer says, "that he is not Bishop of Toronto, nor ever can be, except he abjure the schismatical body with which he is connected, and is appointed to the see in question by our Sovereign Lady the Queen." Of what use all this nonsense? The writer should bear in mind that it is not the Catholics of Canada who insult Dr. Strachan, the learned and Right Rev. Gentleman who is to the members of his Church, Bishop of Toronto. All that he can say or write cannot alter the position of Mgr. Charbonnell, with respect to the Catholics, any more than all our exertions could induce the Anglicans to doubt the validity of Dr. Strachan's episcopal consecration. Would it not be better to let the matter drop? Mgr. Charbonnell is, and will remain, in the opinion of Catholics, Bishop of Toronto, just as the Rt. Rev. Dr. Strachan will be so esteemed by the body of Anglicans. We can assure the writer that his efforts to make it appear that an Anglican Bishop is but a creature of the civil power, to be made or unmade by the Queen, is not calculated to give a high idea of the dignity of the office, or to clear the Church to which he belongs of the charge of Erastianism, with which she is so often reproached. Let the rivalry betwixt the two gentlemen be no more rivalry of titles, but of good works, as to who will guide the greater number to the Kingdom of our God; and on that great day when the voice of the Omniscient Judge shall pronounce—"Well done thou good and faithful servant, because thou hast been faithful, enter into the joy of thy Lord," will it be infallibly manifested who was, indeed, Bishop of Toronto.

We have much pleasure in announcing the following conversions to the Church of Christ:—Mr. Monsell, M. P., Lord Nigel Kennedy (brother to the Marquis of Ailsa), Lady Sussex Lennox, Rev. Mr. Anderson, of Oxford, Rev. R. J. Butler, M. A., (formerly chaplain to the Lord High Commissioner of the Ionian Islands,) the Rev. Mr. Keen, and Mr. Bastard. The last named gentleman was received by Dr. Newman. The *Truth Teller* mentions also the conversion of a son of the Rev. Dr. Berrien, a distinguished Episcopal clergyman of New York.

We learn from the *Catholic Herald*, that Father Mathew arrived at Pensacola on the 7th December, in the U. S. steamer *Fashion*, from New Orleans.

We understand that the Annual Soiree of the Young Men's St. Patrick's Association, will be held towards the end of this month, in Corse's new hotel, Great St. James' Street.

NOTICES OF NEW BOOKS, &c.

THE CASTLE OF ROUSSILLON. Translated from the French, by Mrs. Sadlier. Messrs. Sadlier, Montreal.

An interesting tale, of which a specimen has appeared already in our columns. The well-known name of the lady which appears in this notice, will be a sufficient guarantee for the elegance of the translation, and for the unexceptionable morality of this little work, which we heartily recommend to all givers of presents at this festive season.

THE METROPOLITAN CATHOLIC ALMANAC AND LATTY'S DIRECTORY, 1851. F. Lucas, Baltimore; John McCoy, Montreal.

This Almanac will be found to contain a vast amount of useful religious and statistical information. The different festivals of the Church, and their appropriate services, are explained in a manner which cannot fail to render it extremely interesting to the Catholic laity upon this continent.

We have received Dr. Brownson's *Review* for the quarter ending 1st January, 1851.

We have received from Mr. Becket, a copy of the *Canada Temperance Advocate*, for January, 1851. We heartily wish success to the cause in whose interests this journal is published. The following extract affords some curious insight into the moral state of the most Protestant and the most drunken country in Europe:—

"CONSUMPTION OF SPIRITS IN SCOTLAND.

"A Parliamentary paper was recently issued giving the following return of the number of gallons of British spirits, at proof, on which duty was paid, for consumption in Scotland for the last ten years, ending the 5th day of January, 1850, distinguishing the quantity in each year:—1841, 6,180,138 gallons; 1842, 5,989,905; 1843, 6,595,186; 1844, 5,593,798; 1845, 5,922,948; 1846, 6,441,011; 1847, 6,975,091; 1848, 6,193,249; 1849, 6,548,190; 1850, 6,635,003. From another return, moved for by Alexander Hastie, (Glasgow), and issued some time, it appears that the number of gallons of British and colonial spirits, at proof, on which duty was paid, for home consumption in the United Kingdom, was 24,372,297 in 1840; 22,920,303 in 1841; 20,939,637 in 1842; 20,908,047 in 1843; 22,807,117 in 1844; 25,591,723 in 1845; 26,790,398

in 1846; 23,969,474 in 1847; 25,189,797 in 1848; and 26,002,354 in 1849. Scotland, with her scanty population, consumes annually at the rate of upwards of two gallons and a half of home-made spirits per head; and when from this comparison the women and children are deducted, the average rises to upwards of eleven gallons per man. Ireland, with her eight millions, consumes but little more than Scotland with her two millions and a half; whilst England, with her swarming population of perhaps eighteen millions, consumes less than one-third more of the deleterious compounds than Scotland, or poverty-stricken Ireland."

We have been kindly presented with a copy of Mr. Becket's Counting House Calendar for 1851. It is beautifully printed in different colors, on a highly enamelled card, and does great credit to the publisher.

We thankfully acknowledge the receipt of the following amounts:—Mr. James Doyle, Aymer, £1 5s.; A. Donnelly, Shipton, £1.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—Allow me, through the columns of your valuable and truly useful journal, to direct public attention to the steady progress of Catholicity upon the Ottawa—the numerous and stately edifices springing up in every section, and the enthusiasm of the population in their efforts to procure those adornments essential to the House of God.

From the period that the Right Rev. the Bishop of Bytown was appointed to the charge of this Diocese, the reaction has been very considerable. The splendid Cathedral at Bytown is now approaching completion, and there is likewise another elegant edifice nearly completed in the township of Gloucester, only a few miles distant, where there is a resident clergyman, and a large and flourishing congregation.

In no part of the Ottawa valley is the enthusiasm greater than in the flourishing village of Aymer. The Catholics of this place have recently provided themselves with an elegant Organ, at a cost of £150, made by Mr. Cassarvart, of Bytown. On Sunday, the 22nd December last, his Lordship the Bishop of Bytown, visited Aymer for the purpose of blessing the Organ. He was assisted during the ceremony of Benediction and High Mass, by the Rev. Messrs. Hughes, O'Boyle, Aubert, and Godat. His Lordship delivered an eloquent discourse in French, to a numerous and respectable congregation consisting of Protestants as well as Catholics, after which the Rev. Mr. O'Boyle, of Wakefield, addressed the congregation in English. The discourse of the learned and talented gentleman made a deep impression upon the congregation. The music was exquisite, and delighted all. After Vespers, his Lordship proceeded to Bytown, where he was escorted by at least fifty sleighs to the Episcopal Palace there, a distance of eight miles from Aymer.

Our present place of worship was erected through the exertions of the Rev. Joseph Desautels, now of Rigaud, whose name is much revered by his former parishioners. At the period of its erection, the Catholic population here only numbered ten heads of families, while at present the building is insufficient for the accommodation of the congregation, which numbers nearly 1000 souls. Immediate steps will be taken to have a more stately edifice erected.

I may in conclusion add, that it is to the exertions of the beloved pastor of the congregation, the Rev. James Hughes, that the Catholics are indebted for the beautiful instrument that adorns their place of worship.

I am, Sir,
Your obt. humble servt.,
A. LAYMAN.

Aymer, Ottawa, Jan., 7th 1851.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—The great centre of what is commonly called Protestantism, or to give it its more correct appellation, *Heresy*, (for it is difficult to attach any distinct signification to the former term,) is now agitated by a great convulsion, perhaps destined to be mightier in its effects than either Catholic or Protestant, even the most sanguine in his expectations, can for a moment conceive.

It behoves every one who, looking to his future state, desires to be the humble follower of the meek and lowly Jesus, to avail himself of every opportunity to know, so that he may be able to do the will of Him, who while on earth, having condescended to take upon Himself the form of man, knowing all things through eternity, dictated to fallen man His perfect and holy Will (undoubtedly, from His omniscience,) perfect and holy. A favorable opportunity now presents itself to all who have hitherto called themselves Protestants, to enquire into, to diligently search the Scriptures, in which is eternal life, to ascertain why they protest, and what are the leading points of their protest, against the doctrine or discipline of a Church which all Protestants must necessarily admit was established by our Lord, and continued to exist in its present state until certain persons, from motives which it would occupy too long now to enter into, claiming to themselves individually what they deny to the Church collectively—infallibility in their interpretation of the Word of God, and also of what connects the Word of God or Bible, disturbed the peace of that Church, which has often been subjected to, but has withstood the fiercest attacks of the followers of Satan.

Your journal appears to have been commenced most opportunely, and will, I trust be, under the blessing of the Almighty, the means of leading many in this colony, as it has done myself, to reflect seriously, solemnly and dispassionately, on a subject

which involves their happiness here, and their salvation hereafter; and to discover at the present crisis, however widely they may have strayed from the fold of the True Shepherd, their duty to return like the prodigal son, to their father's house.

The extreme ignorance in which Protestants are kept of the real tenets of the Church of Rome, seldom submitted to them, but in the most distorted shape, is, I believe, the principal cause that so few within its pale reform. From casually reading the True Witness, and more particularly the sermons of Dr. Newman, I have been led to inquire into the leading doctrinal points of the Church of Rome, and am grateful in being able to say that after close application to the subject during the last two months, kindly assisted by a priest, who has afforded me the use of his library, I am now on the verge of entry into that fold from which I had never strayed, never having yet been inducted therein; but from which I had been kept by the erroneous doctrine taught by those blind guides who protest against what they do not understand. I purpose, with your permission, to give you from time to time some account of the difficulties which at first presented themselves to my mind, and the manner in which, by removing the rubbish which blocked up the narrow side-path, I was enabled at length to reach the great high road to Heaven, the Catholic Church, the *unam Catholicam et apostolicam Ecclesiam*, in hope that it may serve those who still continue as I was till now

A PROTESTANT.

Montreal, Dec. 23, 1850.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—On Thursday, the 19th instant, I was highly pleased at witnessing the presentation of a handsome purse to the Rev. Thomas Dagenais, the beloved vicar of this parish, by the scholars of the village school, in testimony of their esteem for his kind and zealous attention to their religious discipline and instruction.

The address was spoken by one of the boys in a becoming and pleasing style; although short, it must have been truly gratifying to his Reverence, as I perceived from the feeling manner in which he replied. Being a stranger to the language, notwithstanding I felt much interested in the pleasing scene. The boys afterwards retired to their schoolroom, where they were plentifully supplied with confectionary, by order of the rev. gentleman, who is the subject of this note.

Now, Sir, can it be thought strange that the Roman priesthood should have a powerful influence on the feelings of their flocks, when from their tenderest years you find them by their side, and accompanying them through the different stages of life as their instructors, their solace, and their hope?

Great Britain may storm and rage at the late religious appointments in England; but is it possible for her to dispute that bond of affection which exists in the hearts of the Roman Catholic clergy and their flocks? No, Sir, that day is gone by, and the present age too enlightened to drag into existence the penal acts of the olden time, the pitch cap and bayonet, will not be attempted by a British ministry in the XIX. century.—I am, Sir,

Your obedient servant,
ROBERT DENVIL.

Boucherville, Dec. 20, 1850.

CANADA NEWS.

FIRE.—On Wednesday morning, about half-past one o'clock, a fire broke out in the carriage work-shop of Mr. John Wright, Nazareth Street, Griffintown, which with all its contents, consisting of carpenter, carriage, smith, and painters' tools, were all destroyed, together with a number of carriages belonging to Mr. Wright and his customers—six or seven only of which were saved. The fire then communicated to the brick dwelling-house in front, which likewise fell a prey to the devouring element; but, we are happy to state, that most of the furniture was saved with but little damage. For some time the surrounding houses were in considerable danger of sharing the same fate; but, by the great exertion of the firemen and the neighbors, the fire was prevented from making further progress. The efforts of all were in no small degree aided by the great quantity of snow on the surrounding houses, and on the ground, which was plentifully thrown on the buildings most in danger. The fire is supposed to be the work of an incendiary. Mr. Wright is partially insured in the Mutual.—*Transcript*.

THE MUNICIPAL ELECTIONS.—We find that Messrs. John Fisher and John Leeming have consented to allow themselves to be put in nomination for the office of Councillor for the West Ward. We should suppose that the standing and well known business habits of both these gentlemen will be likely to secure them the confidence of their fellow citizens when the candidates are definitely determined on.—*Herald*.

ST. LAWRENCE AND ATLANTIC RAILROAD.—We are happy to learn that this Line is progressing rapidly, and that the Rails are laid down 10 or 12 miles beyond St. Hyacinthe, and that there is every probability that the line will be in operation as far as Melbourn early next spring. We also learn that the iron for the entire Road to the Province Line has been contracted for, to be delivered at Longueuil during the navigation of 1851.—*Id.*

UPRIGHTNESS AND HONESTY.—Mr. Gentle, of St. Eustache, has recovered the fifty pounds lost by his man on Tuesday, from Martin LaRose, the son of a poor farmer, residing about two miles from St. Laurent. When the loss was announced at the Church door on Wednesday morning, by the public crier, young La Rose stepped out and said he had found a large parcel of money on the road which he was ready to deliver to the owner; and which, when called for on Thursday, by Mr. Gentle, was handed over unopened. The honorable conduct of young LaRose is the more to be commended, from the circumstance that his family is very poor, and the father without hands, both having been frozen. It is pleasant to record a bright spot of honor like this, amid the rascalities that we must daily chronicle.—*Gazette*.

In the western parts of the Province, the anticipated inconvenience from the influx of fugitive slaves—to which I have previously alluded—is now beginning to be felt, and it is possible that serious steps will be taken by the inhabitants to rid themselves of their unwelcome visitants. Various suggestions are thrown out as to practicable means for preventing a further immigration. Amongst others, the *Amherstburg Cou-*

rier advises the adoption of a poll-tax, to be levied on masters of vessels importing the foreign produce objected to,—the said masters to be likewise bound to furnish security for the good behaviour of their passengers. This might possibly check an incursion by steamboat, but does not in any way apply to canoes, and still less to walking over the ice—a mode of transit very facile at this particular season, and difficult to guard against, unless by the establishment of a "Black Preventive Service."—*Toronto Cor. of Montreal Herald*.

MEETING OF THE BAR.—At an adjourned meeting of the members of the Bar, residing in the city of Montreal, held the 7th instant, to receive the report of the Committee appointed at a previous meeting to consider the legality or illegality of the Tariffs of Fees lately promulgated by the Judges of the Superior Court for Lower Canada, the following report was presented by the majority, (C. S. Cherrier and George Cartier, Esquires, dissenting):—

The undersigned, constituting the majority of Committee, to whom was referred the question of the legality of the Tariff promulgated by the Judges, dated 17th December, 1850:—

Are of opinion, That the Tariff of Fees promulgated for the Superior Court of Lower Canada, is incomplete and illegal.

That therefore the Tariff of Fees which, up to the promulgation of the said Tariff, were in force for the Superior Court, are unrepealed and still subsist by virtue of the 12 Vic. c. 38, sect. 100.

That the new Tariff promulgated for the Circuit Court is valid, and repeals all Tariffs of Fees formerly in force in said Circuit Court.

(Signed,)

A. BUCHANAN,
S. C. MONK,
HENRY STUART,
R. MACKAY,
T. J. J. LORANGER,

(A true Copy.)

C. R. ROBERTSON,
Secretary.

Montreal, 7th Jan., 1851.

After several unsuccessful attempts to postpone the consideration of the report, upon motion of D. R. Wood, Esq., seconded by W. M. Tavish, Esq., it was received, adopted, and ordered to be printed.—*Pilot*.

A habitant from L'Ange Gardien has been lodged in jail under the following circumstances: A few days ago he came to town, and took from his mother an illegitimate child of his, under the pretence of placing it in charge of a family he named. The child has never since been heard of; and the several parties named by him, in town, as those to whom it had been confided, deny any knowledge of the infant, or of having seen it.—*Quebec Mercury*.

The officer's barracks on Cape Diamond are now lighted with gas which is conveyed from Champlain Street, up and over the rock, chiefly through a gutta percha tube, of about 300 feet in length.—*Id.*

The gutta percha tube is 390 feet long, and was furnished by Mr. W. Eadon, Palace Street, Agent for the Gutta Percha Company, London.—It is hid in a wooden case or box, on the surface of the rock, without any excavation, and has been up three weeks, and the effect of frost has not been perceptible.—*Chronicle*.

THE RAILROAD.—The arrangements for the Ontario, Simcoe and Huron Railroad are now finally completed, and the contract signed. Messrs. Storey, DeWitt, and Seymour arrived in town on Thursday. They were met in this city by the Directors, and Messrs. Amson, McConkey, Lonnit, and Lane, represented the Simcoe County Council, with authority to secure the payment of £50,000 voted by the County. The Contractors and Chief Engineer started yesterday morning, with the Simcoe deputation, on their way to Barrie, on a visit of inspection.—*Patriot*.

Riot attended with very serious consequences occurred on Wednesday evening, in an unlicensed beer house in Queen Street. Three Germans were drinking beer, and wished to pay for it by the quart, but the keeper of the house demurred at this, and refused a further supply. A person named Keel came into the house at the time the Germans were disputing, and enquiring what was wrong, urged the beer seller to let them have some more. He did so, and shortly after Keel went off for the purpose of going home, when one of the Germans seized him by the collar of the coat and dragged him back. One witness states that he heard blows and ran out of the house, and saw a man striking Keel, and in dealing one blow he missed his aim, and by the force of his own exertion tumbled on the footpath. He immediately got up, and in his hand he had a large pocket knife which he had drawn out of his pocket in the act of rising. With his knife he struck Keel a blow in the face, which to all present appearances will deprive him for life of the sight of one of his eyes. A Doctor was sent for and the wound was attended to, and information was lodged at the police office, when two of the officers went in quest of the offenders. After some little difficulty they got them, as they were stowed away in a small closet. They were brought up before the Magistrate on Thursday, and after examination remanded to Monday, as Keel was not able to be present, and the Dr. was not in attendance. No reason can be given for this ferocious attack upon Keel. It did not transpire by any evidence that he had in the slightest way interfered with them, further than requesting the beer-seller to give them a supply.—*Globe*.

QUEBEC TRADE, 1850.

(Condensed from the Quebec Gazette.)

COMPARATIVE STATEMENT of the number of Vessels, and their Tonnage, which arrived at this Port, from Sea, and the number of Passengers that came out in them, from 1846 to 1850, inclusive:—

	Vessels.	Tons.	Passengers.
1846	1448	573,104	32,753
1847	1179	474,545	27,589
1848	1044	426,968	28,261
1849	1064	431,953	38,494
1850	1479	434,921	32,292

The above includes the Vessels that were bound to Montreal, as every Vessel that enters the Port is boarded and reported, whether she is for Montreal or Quebec.

Of the Vessels that arrived here this year, 96 were Foreign, namely:—45 Norwegian; 24 American, (U. S.); 19 Prussian; 3 Russian; 2 Portuguese; 1 Hanoverian; 1 Swedish; and 1 Dutch.

TIMBER TRADE.—1955 vessels cleared at this Port, during the season just closed, and were almost exclusively employed in the export of timber. Nearly

700 of them went to England; about 130 to Scotland, and the same to Ireland; and 94 to Wales, and foreign countries, including 2 to Oporto, 2 to Jamaica, and 1 each to New York, Buenos Ayres, Valparaiso, and San Francisco.

DEATH FROM DESTITUTION.—On Tuesday, an Inquest was held at the Gaol, by Mr. Coroner Duggan, on the body of James Brooks, who died on the previous day. On Friday morning last, Brooks was found by the Police in the streets, in a deplorable state of destitution; and when taken before the Mayor, at the Police Office, he begged to be sent to the Poor-house or the Gaol, as he was unable to labor, and had no means of subsistence. Ascertaining that the poor fellow had been discharged from the Hospital as incurable, the Mayor applied for his admission into the House of Industry, the Superintendent of which stated, that he could not be received until Tuesday. At his own request, he was sent to prison for the intervening period. Meanwhile, however, he became worse, and notwithstanding all the attention that was bestowed upon him, sank on the day which had been fixed for his removal. Verdict, "Died by the visitation of God, through destitution."—*Toronto Patriot*.

INJURY OF A STAGE DRIVER.—At the city Police Office, yesterday, a person named John Ranton was brought up. It appeared from the statements of the police, that at half-past two o'clock that morning, Ranton was found lying in the snow, in a state of insensible drunkenness. On inquiry, it was ascertained that he was a passenger in the stage from Hamilton, which arrived at about two o'clock. The driver, instead of taking Ranton to his destination, dragged him out of the stage, and left him in the snow, so excessively intoxicated as to be unable to rise. Fortunately he was discovered before he had been there long. After an admonition from the Mayor, he was discharged. We may add, that the policeman stated that misconduct of this kind, on the part of stage drivers, is by no means rare.—*Toronto Patriot*.

NOVA SCOTIA.—The General assembly of this province is summoned to meet on the 23rd of January for the dispatch of business.

RELIEF OF THE SUFFERERS BY THE LATE FIRE.—The Mayor acknowledges the receipt of Twenty five pounds, from the Halifax Fire Insurance Company and the sum of Five pounds five shillings fines from the Grand Jury—towards the relief of the sufferers by the late Fire.

A melancholy occurrence recently took place on the Earlington mountain. The Rev. Edwin Clay writes to the Messenger, that "a daughter of Mr. McGill left her father's house on the afternoon of Tuesday the 18th, for the purpose of looking after a cow which her father had failed in finding. Her brothers did all in their power to dissuade her from leaving home, but to no purpose. She proceeded in her search and must have soon lost her way. From her track which was discovered, it appears that she travelled above ten miles a great part of the way through the roughest of the forest. She reached the main road, it is thought, some time in the night, when after proceeding a short distance she fell, and rolled into the ditch on the side of the road from which she never moved until taken up a corpse. It is supposed that she must have expired the instant she fell, as the snow fell in the early part of the evening, and no sign appeared of her having made any struggle. Miss McGill was 22 years of age, and had always enjoyed the best health.—*Recorder*.

Died.

In this city, on the 6th instant, James, youngest son of Mr. Daniel Ford, aged one year and six months.

On the 6th December last, Madam Margaret Corcoran, a nun of the Sacred Heart, at St. Vincent de Paul, and daughter of Mr. Thomas Corcoran, one of the gentlemen of the Honorable Hudson's Bay Company.

At Quebec, on the 28th ultimo, Miss Mary McMahon, aged 36 years.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, Jan. 9, 1851.			
		s.	d.
Wheat	per minot	4	6
Oats	"	1	4
Barley	"	0	3
Peas	"	2	6
Buckwheat	"	1	10
Rye	"	2	9
Potatoes	per bushel	1	3
Beans, American	"	4	0
Beans, Canadian	"	6	0
Honey	"	0	4
Beef	"	0	2
Mutton	per qr	2	0
Lamb	"	2	0
Veal	"	2	0
Pork	per lb	0	2 1/2
Butter, Fresh	"	0	10
Butter, Salt	"	0	6
Cheese	"	0	4
Lard	"	0	5
Maple Sugar	"	0	4
Eggs	per dozen	0	9
Turkeys	per couple	4	0
Geese	"	3	9
Apples	per bar	5	0
Onions	"	6	0
Flour	per quintal	11	0
Oatmeal	"	7	0
Beef	per 100 lbs	20	0
Fresh Pork	per 100 lbs	25	6

NEW YORK MARKETS.

New York, Jan. 8.

Ashes.—A shade better for New; better enquiry for Pots. Pearls steady, at \$5,62 1/2. Sales 200 brls., at \$5,50 to \$5,62 1/2 for Pots.

Flour.—In Western and State no change to notice. Demand moderate. More inquiry for the better grades, —for the East, with less disposition to press sales of State.

Canadian in limited enquiry for the Provinces. Sales of Domestic, at \$4,87 1/2 for Common to Straight State, and \$5 to 5,06 for Pure Genesee. In Wheat little or nothing doing, and but little offering;—we omit quotations.

Corn.—Scarce. Sales of Old Southern, at 70 cents, and of Old and New Jersey Mixed, at 71 cents. New Western wanted.

Pork.—Increased firmness for Old Mess, and prices easier.—*Pilot*.

THE ERA OF O'CONNELL.

BY REV. HENRY GILES.

(From Holden's Dollar Magazine, for December.)

But O'Connell did not die in time, and his memory offers as that of most men's suffer, when the agents of grand movements long outlive their work.

If O'Connell had died immediately after the success of the Catholic claims, I can hardly name the man in public affairs in this century to whom posterity would count him second.

I will mention, briefly here, one illustrious fellow-worker of O'Connell—that at one period took full share with him in past days of effort and of toil.

Moore is, in verse. He clothes burlesque in as mocking a gravity; his irony is as bitter and as elegant; his ridicule is as polished in its banter, and as flying in its wit.

I have only as yet considered O'Connell as a man of action, and before, I proceed to regard him as a man of speech, the few remarks that can be made, consistently with the space allowable to this paper, can be most appropriately made now.

how far the change was wilful or was reasonable, would demand an analytical estimate of the political history of the time. He was vain and boastful, but so was Cicero; yet it would be hard to think what such men could truly say of themselves—after the manner of men—that others should call vain or boastful.

Other matters, and very important ones, in the life of O'Connell, I must here leave unnoticed—partly because this journal is an unsuitable place for the discussion of disputed topics, and partly because, if it were not, this article is already so extended as to forbid the introduction of subjects which would require a very ample examination.

LAMARTINE—CATHOLIC CHARITY. (From the Charleston Catholic Miscellany.) Among the ways by which the good of the humbler

classes of society may be promoted, one, if not of the most efficient, at least of those most lauded and urged in our day, is mental culture or education.

To show the true condition of the education of the humbler classes in England, it would be sufficient to refer to statistics published by the authorities of that kingdom. From them it appears, that in no other country perhaps, of all Europe, can there be found such a frightful state of ignorance, as is presented by these official reports.

But the Church contributes more than an indirect share to the cause of education. Knowing the disadvantages and dangers of mere secular learning, when not influenced and accompanied by a religious spirit, knowing the craft of her enemy, the world, that seeks by every artifice to appropriate exclusively this domain, she spares no endeavor to bring under her own direction the whole course of education.

THE MARCH OF THE LEAGUE.

On the Debatable Land of the Ulster Border, in the pleasant old County of Louth, the League met on Thursday. The venerable and influential Parish Priest of Louth took the chair.

* As regards Wales, in particular, see an article in the last London Quarterly. † Such is the description given in her Journal, by Mrs. Kirkland, of the whole class of English country laborers. Even granting it to be an exaggeration, and making all due allowance and deduction from it, such, no sensible man would venture to employ such language, even by hyperbole, to the country laborers of France.

to the green mound in Glasnevin—was there, a worthy witness of the great, indivisible union which has knit Ulster and Ireland for ever. The requisition which convened the meeting bore thousands of names. From the yellow wave of the Boyne to the old Castle of Narrowwater, there was hardly one Tenant-farmer in the county who did not stamp it with hand and heart. And they marched in, in marshalled array, round the platform of the League, like a *landwehr*.

On Tuesday, the Limerick Election begins. The canvass of the League has been everywhere successful, and as the contest comes to grip, every omen foretells success to Ryan, and defeat to the Landlords in their last stronghold. Gould and Dickson are still in the field—but the Landlord influence is gradually rallying to Dickson's tallyrooms. And he is the Candidate who can be fought to best advantage.

As soon as the Election is over, the General Meeting of the League will be fixed and held. Christmas will be near at hand by that time—and the first month of the New Year the League will plant its Tricolor in the Counties of Carlow, Longford and Mayo. Armagh, Antrim, and Down will also welcome Deputations into the strongholds of Tenant Right. How the steady, practical work of the League is being done, meantime, the Minutes of the Council and of the District Societies, and the Returns of Funds, afford evidence.—*Nation*.

ATTEMPTED ESCAPE OF MR. SMITH O'BRIEN.

The Hobart Town papers contain incomplete accounts of an unsuccessful attempt of Mr. Smith O'Brien to escape to California. It appears that the "Victoria" cutter bound for California, touched at Maria Island to convey the prisoner to his destination. "On Sunday and Monday," says the *Colonial Advertiser*, "the 'Victoria' was observed hovering about the island, the wind being light until evening, when it fell calm. Shortly before sundown, Mr. S. O'Brien, who, notwithstanding his avowed intention of escaping, should an opportunity offer, has considerable liberty allowed him, went down to a sandy cove, one of the few places where boats generally land, and just as he reached the shore a boat with three men put in, and he rushed up to his middle to meet it. A constable on duty, who was a witness of the act, covered him with his piece, and called to him to forward, seconding this by rushing at the boat and knocking a hole in her bottom with his carbine. He then pointed out to all four the folly of resistance, and required them to submit quietly, which they did. The officer in charge, meantime, having missed his prisoner, came rushing down the beach, and secured him while still in the water. He was then conducted to his house, and the three men confined for transmission to Hobart Town. A whale boat, with six hands, was sent on board the cutter, seized her, and brought her in. She, too, with the parties on board, will be sent up immediately. It has not been thought necessary to impose any restraint on Mr. S. O'Brien greater than that to which he was previously subjected."

The following extract from a lecture lately delivered at Boston, by the Rev. Dr. Cumming, contains some information respecting educational establishments at Rome, which cannot fail to prove highly gratifying to Catholics and useful to our evangelical friends, who, with that contempt for truth, which is their peculiar characteristic, maintain that the Church is unfavorable to the education of her children:—

"To meet philanthropy on its own ground when compared to charity, let us briefly examine the accusation of ignorance and want of instruction of the young, in the principal and most attacked city of Italy, I mean Rome. I begin by stating a fact that will hardly be believed in this State, where common schools are the chief boast and pride of the inhabitants, but still it is a fact. It is that Rome is divided into wards, like Boston, and that every ward or District has its schools, called as one calls our *Scuola Regionaria*, or District School. They were flourishing as far back as the time of Sixtus V., and are the oldest schools in Rome. A few months before I left Rome, and shortly previous to the establishment of the republic, they were in full flower.

"They are divided into primary schools, and second and third classes, reading, writing, and cyphering are taught in the first; languages, geography, and history in the higher ones. The boys go to school exactly three hours in the morning, and three in the afternoon. The schools are invigilated and regulated by a Board like the Board of Education here; corporal punishment is rarely resorted to, and premiums are distributed at the end of the year. So that the great boast of Boston and New York, the grand American invention, the common school system, is nothing but a reproduction of a Roman Catholic institution several hundred years old. Some of these schools were established by private individuals independent of the Board of Education, the head of which is the Cardinal Vicar. I cannot say how things go there now that the people have tasted the blessings of blood-red liberty, but in 1846 there were 102 teachers in these schools, and they were frequented by 2,115 scholars. Besides these schools, there were two large free schools under the direction of a religious order, instituted by St. Joseph Calasanzio, expressly for the education of poor boys,—and known as the pious schools of the Mother of God. They have schools at St. Pantaloe, and St. Lorenzo, in Borgo, and number between the two 385 boys. Another congregation, known as the Fathers of Christian Doctrine, have schools attached to the churches of Santa Maria, in Monticelli, and St. Agatha, across the Tiber, teaching, like the above-named, a full and graduated course. They have between the two 310 scholars. Further, there are schools of the Christian Brothers, the same as those established in New York. They have schools attached to the churches of Trinita dei Monti, St. Saviour in lauro, and the Madonna dei Monti. The head teacher of their school in New York was formerly professor in the last mentioned. Their number amounts to 14 teachers and 1,370 boys. Besides these, there are in dif-

ferent parts of the city the following schools which I will barely mention. The school of Prince Massimo in Trastevere, the so-called Pontifical schools, the female schools of the Gesu, and St. Thomas in Parione, the Mechanics' female Institute, the school of the name of Jesus, that of the Ursuline Nuns, that of the Nuns of Divine Love, that of San Pasquale, and two female academies under the Ladies of the Sacred Heart. Besides these, there is a Sunday school in every parish church in Rome for the teaching of catechism, and various night schools attached to the churches and oratories for those who are at work during the day time.

WILL OF THE LATE LOUIS PHILIPPE.—The personal property of the late ex-King of the French has been sworn as under £100,000. The will is dated at Claremont, October 16th, 1848. "I, Louis Philippe D'Orleans, King of the French, now residing at Claremont, in England, under the title of Comte de Neuilly, hereby revoke all former wills and codicils made by me, as far as regards my property in Great Britain, Sicily, or America; but no further or otherwise." He bequeaths his house and gardens at Palermo to Queen Marie Amelia for ever. Next, he gives all his funded property in England and America, his books, plate, china, and furniture, to the ex-Queen, for her life, with reversion to her children, subject to such provisions as her Majesty may make in her lifetime. The property may be invested by the trustees as may seem fit to them; and in the case of any informal or incomplete bequest of it by the ex-Queen of the French, it is to be divided into nine shares, which are to be partaken of by members of his family. Appended as a codicil is a will, formerly made and deposited with M. Dentend, notary of Paris. One provision suggests that the exile had warnings not less impressive than those of the three weird sisters.—"That in case of the testator thereafter leaving France, or going to reside in England, the castle of Eu, and all the property thereunto belonging, or therein contained, with the house at Trepot, in the department of the Lower Seine, in France, and all the property they contain, are devoted entirely and solely to the Duc de Nemours for ever, and to his heirs and assigns."

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Montreal, Jan. 8, 1851.

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Montreal, Jan. 8, 1851.

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